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## A MEDIUM IN THE BUD\*

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By G. STANLEY HALL

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Some ten years ago, before Freud was much known in this country, and about the time I was making some observations on Mrs. Piper with Dr. A. E. Tanner,<sup>1</sup> my colored man, one morning, announced a girl to see me, who did not wish to give her name and seemed "a little skeered and 'cited," and who said it was very important. On going down, I found a very attractive blonde miss of twenty (as afterwards appeared), who with a rather trembling and almost inaudible voice and changing color said that she had been sent to me with a very important message from the spirit-land. I explained that I was on my way to a class and could not stop to receive the message then. She showed some disappointment, but it was finally arranged that she should come to the city from the neighboring town where she lived, the next day, and very readily consented to my proposal that I invite a mature lady and gentleman who were interested in such things (Dr. Tanner and Dr. Edward E. Weaver, author of "Mind and Healing") to be present, to observe, question, and take notes. At the appointed time she appeared and wished to sit in a rocking-chair, with a pillow for her head, a glass of water, and a foot-stool; and very soon the obliging spirits came.

One of the most interesting things about the case throughout was that her mediumship was in so undeveloped a stage that the girl never, for a moment, lost herself, nor was unconscious of what the spirit (whose presence was indicated by a change of voice, which always tended to become her own as the seance proceeded) said. Moreover, the incipency of her stage of mediumistic development appeared also in the fact that very many of the deliverances from the other world were tentative, often in the form of questions; and she had quite an arsenal of phrases by which, when her own suggestion was corrected

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\* Perhaps the pith of the story of this case is found in its very last stage where the whole slowly-evolved structure of mediumship was abandoned.

<sup>1</sup> See her "Studies in Spiritism" (New York, Appleton, 1910, 408 p.), especially Chapter XVII, "A Medium in Germ," where this case is very briefly sketched.

or even reversed by us, she would accept our hints and abandon those of the spirits. ("Yes, perhaps the hair was dark but the sun shining on it made her seem a blonde." "The voice was so far away that I could not hear it distinctly and probably it was as you say." "The spirit is weak, came from so far, and for the first time, that I did not get the impression clearly, and now I see it was wrong.") In fact, everything indicated that while the girl, whom we will call Annie because that was not her name, had had to muster much courage to come to me and avow her mediumship, nevertheless her belief in it all was still in a more or less hypothetical stage, certainty alternating with doubt, so that, as the sequel will show, the abandonment of it later caused no great disappointment.

Before describing the sittings and their results, it will be best to outline the conditions under which this nascent mediumship arose, in the light of knowledge which we acquired later, as follows. The girl lived in a small country town, quite apart from the village; was bright, impressionable, perhaps unusually given to adolescent reveries, and was the constant companion of a mother said to have been born with a "veil," and to be more or less of a seeress, communing with spirits. The mother seems to have been estranged from her husband; and mother and daughter, partly because sensitive to gossip occasioned by this separation, had gradually withdrawn even from the church, the chief source of social life in such a place. Hence the isolation of each from the society of all others brought them into almost unprecedentedly close relations to each other. Without the higher education, both were capable, fond of reading, perhaps the mother more about spiritism, the daughter about astronomy, geology, and especially history, some characters of which she later fancied used her as a medium. She had read sporadically much in Chambers' Encyclopedia, and her active mind, on the basis of the facts she had gathered, had worked out certain conceptions in regard to the origin of the earth, of life, the soul, the nature of God, the future life, and the organization of society, so that solitude favored day-dreams of greatness, as we see in the life of Joan of Arc but in a very different way. The more tenuous such dreams, the more magnificent they are, and it is not strange that a loving mother, who had no other object of affection than her daughter, and had access to the inmost spirit of her child's life, should watch every fluctuation of mood and every spontaneous concept, every gesture and expression of her face, as an indication of spirit influences.

Not until she was seventeen, did the girl see a real medium;

and then this experience was such as to make her dreams a little more definite as visions, and her reveries were moved several notches up the scale toward becoming realities. The medium they visited not only gave people messages from the dead but insisted that the spirits desired to control the girl herself and had a great work for her to do. Soon, in the very sympathetic attitude of her home, the spirits did come to the girl, indistinctly at first, in the realm of vision, and then in that of audition; so that the girl grew somewhat credulous of clairvoyance and clairsaudience, although apparently always with reservations that held her from plenary conviction. Once, there was a vision of a scene which she was impressed was her father's boyhood home; and again a suggestion of the proper hygienic treatment for a sick friend sprang up in her mind autosuggestively. All this was in the family circle, with no thought, even on the mother's part, of using these gifts for financial gain. There can be no doubt that in the later teens the spiritual society, sometimes with the great of history and also with spirits otherwise unknown, of whom there is quite a list (Bertha, Esther, Alphine, Allof, a Martian who had never lived on earth, and many others), was becoming, on the whole, more real or veridical. The very fact that her conviction of their objective existence was not complete but was arrested quite short of any kind of materialization (for both the girl and her mother scorned raps and every kind of apparition), favored abandonment to her wildest aspirations, which could, of course, become exalted somewhat in proportion as they remained tenuous and hypothetical.

Hence we have in this case already some features of that exquisite and romantic effervescence of soul so common to this stage of life, of which Kohl in his "Pubertät und Sexualität" (Würzburg, Kabitzsch, 1911, 82 p.) has culled from the large literature upon this subject so many characteristic illustrations. So Annie finally entertained greater spirits, Lucifer, to whom she gave the pet name of "Zezy," also Allof, master of the elements. Lucifer was the prince of all the angels, and to him and his immediate subordinates God had entrusted the conversion and reformation of the world, to fit it for Christ's second coming. All was prepared among the heavenly hosts for the fulfillment of God's far-reaching plans, and these agencies to whom they were now entrusted, in pursuance of the divine will, were about ready to inaugurate this new dispensation. But how? Not by opening the heavens and leading the hosts of heaven down to earth, but there would perhaps be some divinely chosen medium, perhaps a young girl, who

would be shown hidden ways to the highest knowledge, and who might eventually be an agent through whom a new redemption should come to earth, which would unite perfect knowledge and perfect will.

These reveries, no doubt very faint and flitting at first, would almost inevitably, in such an environment and in such a personality, gradually come to focus on herself, conspicuously modest, retiring, sweet, and attractive as she was, for the law of compensation is always at work. No doubt she and her mother long pondered these things, wondering what they could mean, and only little by little did the wonder become focalized and did some degree of conviction and sense of commitment to the guidance of these wise and beneficent spirits occur. She is only the instrument, can only listen and obey. Thus a rich fantasy, stimulated by the warmest maternal sympathy, favored the highest flights of fantasy, and the world of imagination grew inversely and more or less as a surrogate of the normal expansion of interests which were lacking in the environment. Both her disposition and her uncertainty held her back, while her mother's constant, if gentle, urgings, impelled her forward, to settle the great question of whether or not all this inner psychic structure was veracious or made only of the stuff of dreams. This, at least, was our interpretation of what had led up. She had long pondered, and it was in this stage of her development that she chanced to see in the daily papers an account of lectures on the psychology of spirit phenomena that had been provided to be given at Clark University under my direction; and hence she sought me out.

The above represents all the motivation that we detected in the early seances, in the amazingly frank descriptions of "this girl," in the past and present, by some of the spirits that possessed her, and in data that we gathered from various other indirect sources. Surely it seemed that here we have no trace of any sex motivation, and in this naïve and innocent soul the deliverances of the early seances contained nothing whatever to suggest ever so remotely any erotic factors; nor, indeed, anything else abnormal. On the other hand, the center of interest to us seemed to be in the far-flung and exceptional magnificence of the idealistic imagery, which makes the teens the golden age of imagination. The circumstances that surrounded the girl were homely and obscure, and in the neglect and critical attitude of neighbors and country gossip, she had saved her sense of the value of her personality by evolving an inner world that more than made up for all that she missed from the outer reality, from which she had so

effectively taken flight. No other members of her family, save her mother, seemed to have been dominant in her development to any appreciable degree.

Coming back now to her first seance with us, never before, save in the presence of her mother, had she communed with ghosts. Now, in the presence of three university people, who sat in a crescent about her, waiting to hear and record what Lucifer was to reveal to the world, we can well imagine that her bosom must have heaved with a sense of achievement already, and that in her own conscious personality, which was never for a moment obscured, she must have reached about the acme of conviction in her transcendental guise and in her own mediumship. Even the musings of her twilight hour, of which perhaps even her mother had not been a full confidante, took bolder outlines, and the imaginary companions which she had chosen sustained all her falterings. But oh, the naïveté and insouciance of sacred simplicity! This and her own charming personality was able to keep the manner and tone of her little circle respectful and even sympathetic, and enabled them to jot down many of her dicta, which must have brought her own faith in spirits to its very culminating point. To have us record these crude platitudes in regard to the heavenly hosts, God's plans for man, and the nature of the nebulae, the conditions upon Mars, the development of man and mind, all given out in the most simple, unabashed, and unconscious way, as this soul of young womanhood was laid bare, until we almost shrank from listening to intimate revelations about the most confidential matters which the spirits told us, in regard to not only the outer but still more the inner history of "this girl,"—all this we saw in the early sittings she was accepting as evidence that her mission to us was succeeding beyond her wildest hopes.

Her bottom purpose grew more and more clear to us; viz., to so convince us that she had a revelation for the world, that we should summon a larger group of the most eminent scientific experts to listen, question, test the truths the spirits were revealing through her, that the world would come to realize their existence. Her ambition was to be an apostle of spiritualism in the world, and to be recognized as such. She was nothing; the cause was all. Even the unfavorable revelations about herself seemed at first only designed to bring out the power of the spirits, all the more because of contrast with the insignificant medium they had chosen. If they could do this with such a girl, what might they not do with those in every way her superior?

Our only attitude, therefore, was at this stage to express frankly to her, and also to her control, our doubts. We demanded revelations of something known only to one or another of us personally. This was pronounced fair and many attempts of this sort were made. I was said, *e. g.*, to have drawn my baby brother in a box cart and hurt him, and although he was younger, he arose in his wrath and gave me the surprise of my young life by a drubbing. I was said to have lost a cigar behind a desk; as a baby to have performed antics with my mother's bustle. The spirit of the founder of the university was rung up, and although he came reluctantly and could remember only in the vaguest way (because he had other greater things to concern himself with in the other world), he at last recalled a number of episodes and conversations with me. The girl, or the spirit control, which was only a somewhat different level of her own personality, seemed to have a certain degree of implicit confidence in every scene and image that popped into her mind. It must have been true somehow, somewhere, out of me; otherwise it would not have occurred. Along with this conviction there went also, in the incipient mediumship of which we have here so rare an illustration, the most acute suggestibility, so that every inflection and expression of the face of each of us interlocutors modified and even negated any of these rank spontaneities in the medium's mind. Our attitude was not to affirm or deny each suggestion or test as she presented it, but rather to assume an interested and waiting air, and jot it down; so that her environment might be on the whole sympathetic, as was necessary if the sessions were to develop aright. The least expression of scorn or any blank negation would have ended everything. As the sessions proceeded, various tests were discussed. The medium was inclined to believe at first that her controls could tell how many oranges of a basket had been poured on a table behind her, a test, the successful accomplishment of which a five-thousand dollar prize had been offered. But later, after preliminary experiments at home, Annie reported that this could not be done.

Reading sealed messages was not impossible, but not quite worthy of the attention of so lofty a spirit as Lucifer; while levitation and raps were still less so. After a number of sessions, the persistence of "Zezy," however, became very urgent that we should declare whether or not we would call a conference of savants, and he threatened to take the medium to another circle, less incredulous, and leave us unless we were about ready to act. The medium, however, was more

ready to see the force of our insistence that scientific men would be more rigorous than we, and that if we were not yet convinced, they would be still less so and the end would be disastrous to the cause, to say nothing of the medium. Thus in the early stages there was nothing to suggest anything Freudian, but there was simply the earnest desire to convert the world and prepare it for a new dispensation.

At this stage several courses seemed possible. (A) We might continue an attitude of interest and sympathy, perhaps enlarging our circle to meet the medium's wishes, and to encourage her to do her best with one or several of the controls from among those she had evolved herself or which we had invented (for the origin of them seemed to make no difference). Under the stimulus of the experience thus provided her, we might, had we the time, patience and purpose, have helped her evolve a very high quality of so-called mediumship, and launched her upon a career of self-deception and of being investigated by psychic researchers, and she might thus have become in a sense a rival of Mrs. Piper. The already incipient change of her psyche might have gone on until Annie and "Zezy" parted company; until S. B. had taken on the lineaments of a third personality, while we observed and reported the stages of all this processional. This girl's mediumship seems unique in that it did not come suddenly or involve oblivion of one state in another, but for memory purposes there was an almost complete overlapping. This first course we could not pursue for we deemed it unethical, and not in the interests of the patient in this case, although let it here be distinctly said that there are undoubtedly cases where such a projection and materialization of certain unconscious impulses of a patient might have a high therapeutic value. The mediumistic state should never be cultivated by the physician unless he is absolutely certain that he has the reductive. Like transfer, this fixation upon a spirit thought objective may be helpful at a stage, but its processes need far more study.

(B) We might have taken a standpoint typically represented, perhaps, by the hard-hearted practical physician, and told her bluntly that her spirits were delusions, and warned her of her danger of neuroticism, of self-deception, of entering upon a career of charlatanism, playing upon the credulity of those who have lost friends, etc. She could hardly follow this course, if for no other reason than because it would have involved a rude break with her mother, for she was not yet ripe. It proved in the sequel still more fortunate that we



did not take this course, because it would have involved the shock of another rupture, viz., with a lover, although his existence was not yet suspected by us, as will be seen later.

(C) The third course, which we chose, was to go on and evoke all there was in this mediumistic diathesis to the very uttermost, until both she and we could see all there was in it, and then when it was fully documented, to try some kind of a Dubois persuasion cure. It might prove all a romantic bubble, which would burst of itself if sufficiently inflated, or again, perhaps a new way, as yet unperceived, might occur to us as we proceeded.

As on the whole both the medium and we were ready to go on, we asked for a few imaginary spirits that we had designed and given fictitious names to, particularly one S. B., who it was intimated was my niece, a girl graduate, attractive, interested in social settlement work, etc., and whom at last "Zezy" brought to us. She had come four million miles and resisted persistently all attempts to tell anything about me, merely accepting rather shyly most suggestions of incidents that I feigned to remember with her, a young man, a boat-scene, a picnic, a gold watch and chain I had given her, a quarrel, a green pocket-book, a violin or guitar or something with strings, which the medium accepted the suggestion was really a mandolin, though she finally admitted she was mistaken about all this, but said it was another girl, J. B., also a fictitious character, or perhaps M. C. or H. B., other of our inventions. But S. B. could not get away from the medium herself, and she proceeded to reveal gossip about the various members of her family, some of which was in the highest degree discreditable, the medium meanwhile, although understanding perfectly everything and showing a certain amount of shame and confusion, flushing and breathing deeply, not only at things said about others but entering upon a more or less detailed story of the love-affair of the girl, and stating roundly that her motive in all this mediumship was to get a hearing at which a man with whom she had fallen in love could be present and would be impressed, as she wished him to be, with her sagacity, ability, importance, etc. S. B., in fine, gave us to understand that the many and very serious clouds which had rested upon the girl and her family had prevented the lover from declaring himself, had made him reluctant to accept the girl as a pupil in the art he taught, and that if we could only arrange to invite him with the savants to see the girl in the midst of her seance, with the wise men taking notes, all his scruples would be

overcome and he would hasten to avow the love which he undoubtedly felt, but had been hindered from expressing.

Now the whole situation stood forth in a new light. An erotic motive, of which there had hitherto been no hint, appears to have been the dominant one throughout. The man, apparently in every way worthy and without in the least having committed himself, must be won, and the suggestion was that all this incipient mediumship, with the conceptions of greatness, was a dream fantasy that had sprung out of the unconscious from the fundamental motive of winning a mate. In previous seances it had become more and more apparent that the girl had already cherished the secret dream that she was to be a new holy mother, that the new dispensation was to be inaugurated by a child whom she was to bear, so that all the issues of history were to focus in her motherhood. The world was to be re-redeemed by the fruit of her own body, and it seemed not improbable that she justified her own subtle methods of making advances in this initiative to win the man she loved, because the issues were as momentous as the salvation of the world. He was doubtless to be the father of the new Messiah and perhaps if all her wishes were carried out, he would listen to the call and the motive of duty might supplement that of love in impelling him to woo her.

Now we had a new situation, a new goal, and a new motivation revealed. These highly colored accusations of S. B. (which were really self-accusations, because Annie knew well all that her control said), and the more or less unconscious purpose of the control (representing the more or less unconscious layer of the medium's ego), were to enlist our sympathy with a greatly misunderstood and misrepresented maiden, whom malicious and truculent gossip had discredited, to right herself in the eyes of one to whom she had given her heart with all the abandon of first love, and with an unusual idealism. An audience of savants listening to her inspired revelations was the dramatic scene she had evolved in her fancy, as the means of his conversion from criticism and aversion to admiration and love. The more squalid the details of her physical and moral environment, the more glorious her triumph. Her father was made out a criminal, and even her mother was sacrificed to the surprising extent of having been the subject of the most vicious scandal, with many circumstances of times, places, names, etc., which we suppress. Thus for S. B. the girl was made a most pathetic and innocent victim of an ostracism that was cruelly unjust and

nothing less than pathetic. At times, as S. B.'s revelations proceeded, we were almost aghast, tried to stop the swelling tide, but in vain; Annie felt it coming, for she had flushed, breathed deeply, and showed acute agitation as the *chronique scandaleuse* proceeded, in which she was both audience and actor. She could even remember and report most of this matter in her normal state afterward. The motive of it all grew to seem to us more and more a pitiful and almost despairing attempt to arouse our pity, so that we might invite the scientists to right the wrongs of the girl, or if not, we might devise other means of bringing her lover back. Indeed, we did later discuss other possible means of bringing them together for an interview, in which both S. B. and Annie were eagerly interested. We said if he was invited to a conclave of scientific men, he might feel out of place, wonder why, and finally perhaps suspect that she had planned it all to attract him, and thus turn away feeling that it was a subtle but perhaps somewhat unmaidenly method of making advances.

Finally, we suggested that perhaps he was not a believer in spiritism. This was manifestly a new and somewhat startling proposition. We followed it up by intimating that possibly he might have a deep prejudice against it, as some people certainly did, so strong that even an imposing array of professors sitting at the medium's feet could not suffice to overcome it. This ended the session, and she went away saying that she had reason to think that he was a believer. She left subdued, however, and pensive, and no longer demanding the high audience her control had been so insistent about at previous sittings. She wondered if it would be feasible to find out what he thought of spirits.

This girl evidently loved her own diathesis and the experiences it brought, and this seems generally to be the case. When we ask why, it is not entirely sufficient to say that the priestcraft motive has brought respect and power in the past because of its function of mediating between two worlds. This has, in the past, given it great charm and may still contribute to the attractiveness and exhilaration of this state. These experiences also doubtless stimulate and enlarge the ego by widening experience, but there is another source of fascination, not yet, to be sure, fully analyzed, but which is found in the love of the utter abandon involved in this state. Inhibitions are thrown to the wind. While the normal ego is controlled, the control can let itself go and express the very deepest and most secret things in the soul, often with

a frankness that ordinary social conventions would make impossible. Thus there is a sudden freedom from responsibility and sensitive, shrinking, repressed natures, who would above all things dread to shock or violate convention in phrase or manner, are freed from the necessity of even being agreeable or primly proper, which must often become irksome, hedged about as they are by so many senseless taboos. In the trance-like state these are all removed, for the nonce, from one level of her soul, and she can blurt out things which ordinarily maidenly modesty would never permit her to say or hear. Such tender and delicate girls often feel themselves possessed by some rugged, potent and often uncouth male spirit, and delight to swagger in diction and manner, to be blunt, slangy, to uncork and vent elements of conduct and psychic action-types for which nothing in normal experience gives such opportunity or such incentive. The girl is thus using new powers and in some sense may be the better for it.

The instinct which often seems to dominate is to drag up into the light of day their own most private thoughts, feelings, aspirations, imaginations, which in the normal state would be intimidated into silence, if not repressed into the unconscious. Her soul is generally hidden, but now it is open like a St. Martin's stomach, into which it is possible to peer, so that we have here a new domain open to psychological science, which, when it is understood, will be found to be a very essential factor in the mediumistic diathesis.

Psychic researchers to-day represent the last potent stand of about all the old superstitions of the past, against which science has contended. The next generation will be hardly able to believe that prominent men in this wasted their energies in chasing such a will-of-the-wisp as the veracity of messages or the reality of a post-mortem existence, which they no more prove than dreams of levitation prove that man can hover in the air at will. It is the diathesis of mediumship to over-work the projection mechanism, and put forth its reveries as if they were revelations, and really had been valuable instead of being simply and solely subjective. This girl regards any impression that springs up as a result of mediate association in her mind as objectively true, and yet nothing is so plain as that she plays both rôles of listening to her own oracle, inebriated by her own elixir vitae. She was able to feel that my fictitious niece, S. B., was betraying her, so that there was a strange combination of girlish naïveté and an almost incredible subtlety and artifice. S. B. laid bare many of these mazes in a way twice pathetic, first because

of the narratives themselves which if true, (as later investigation seemed to indicate, many, if not most, of them were) were bad enough and must have caused very great pain when they happened and would be distressing to remember; and second, because of the pain now of having all these repeated to outsiders. Over and over we are reminded by S. B. that nothing of all she has told is said by the medium herself, but it is the control who knows and betrays, because believing it to be for her good. So intent is S. B. upon this exposure, that she cannot be brought to leave any word for her mother, or give me or any other mundane thing much attention. This phantom niece was most intent upon gentle overtures to overcome obstacles, to allay suspicions, and this was why she had come so far and was so oblivious of her quondam friends, now that she was here, from out of the vast depths of space. Perhaps we had summoned the spirit of some real person who had lived under the name we chose, and she was not voluble with reminiscences because out of her sphere of acquaintances. We thought S. B. was not even a shade, but only a verbal shadow of a shade, and perhaps her silence ought to be interpreted as conviction of our fraud. The medium set the scene, brought out and hung up the wardrobe on our dummy, but no personality came to put it on or to really interpret the rôle.

But if this be so, how could our lay figure be so informed concerning our medium, who knew no such person; and why should she be so intent upon her errand of mercy? Can even a lying thought in a mortal brain or mind create a new individual soul out of nothing, as Mrs. Eddy thought mortal mind creates and destroys all diseases, fear, death, etc.? Perhaps false thoughts may originate personality or make a nomen into a numen, entifying empty sounds. Man has done this with countless mythological persons, some of whom have been canonized as saints. Thus perhaps my niece, at first a mere name, warmed into life, as the marble Galatea, when she stepped down from her pedestal a human being. Perhaps some real soul (since all of them want to get back to life), assumed a rôle of the name we gave, and since there was no Sarah Beals some accommodating spirit stepped forward to take her place. If this is the case and some subtle spirit pressed into my own skeptical sphere of thought, under the guise of a lie, because there was no other way, it would seem that the fact that I was willing to imagine a spirit gave him his opportunity, or in other words, made my defensive armor vulnerable at this point, so strong was the passion of

this disembodied soul to make contact with this world and to justify her *raison d'être* here by an act of mercy. Thus our clumsy strategy was made an open door of opportunity to succor a maiden in distress, and perhaps thus the spirits used our frailties to accomplish their own ends and overrule our purposes, ordaining help and truth out of our falsehood as God is said to make the wrath of man to praise him.

Very soon after the last session, Freud and Jung spent a week at my house, while lecturing at the University. I mentioned the case and they expressed a desire to see the girl, and she obligingly came in; in a short interview with her they at once diagnosed the true nature of it all, and to my surprise she frankly confessed that her chief motive from the first had been to win the love of her adored one, and said that if he would take her as his pupil, all she wished for might thus be accomplished without the aid of spirits, although even this, it appeared, he had refused to do. The audience with a group of psychic researchers she had succeeded in arranging "in half an hour," while we had not been able to gather scientists "in weeks and months," had entirely failed to help her toward her goal. The erotic motivation was obvious and the German savants saw little further to interest them in the case, and I was a trifle mortified that now the purpose so long hidden from us was so conscious and so openly confessed. They suspected a possible incipient dementia praecox, which we were a little loath to accept, because we had urged upon her that it was better to be her own richly endowed personality than to be the mouthpiece of a dozen magnates of the spirit world.

Some weeks later, the girl called for the last time and said very briefly, in substance, that she had fallen in love with another and very different kind of man, and that neither he nor she cared to have anything more to do with spiritism, adding that she had come to believe in it no more than we did, that she had always accepted it with reservations, and was now very happy. Since then (1909) we have seen or been able to hear nothing of her. This seemed perhaps a happy issue.

There is in all the wide domain of psychology perhaps no such *terra incognita* as the heart of the adolescent girl. I have collected a few data on the subject ("Educational Problems," Chapter VI, which outlines perhaps a score of cases illustrating the very prominent rôle such girls have played in the history of spiritistic phenomena from the Fox sisters on; see also Chapter X, on "The Budding Girl," and

Kohl's "Sexualität und Pubertät," which epitomizes many German works touching this subject).

Hers was a divided soul. She listened to the spirits and yet doubted them and never entirely surrendered herself to their control but scrutinized carefully all they said. The only affectation of ignorance on her part of their utterances was of the painful things S. B. had said about her and her relatives, and yet her flushing, tremors of voice and very evident embarrassment showed that she had heard and understood, reacting to it all as any normal girl might have done to such narratives so closely touching her home, her relatives, and herself. She doubted and had renounced belief in the love of her idol, but her chief control, "Zezy," had pertinaciously insisted that he loved her and wanted all along only the clearance of her name and opportunity to urge his suit. There was abundant evidence, too, that between sessions she had practised at home with the spirit personalities we suggested to her, and had evolved some very clear imagery as to what they were like and also had more or less developed them into individual rôles and had images of certain incidents with such Cartesian clearness and distinctness that they seemed to her to be certain, *e. g.*, the description of her father's childhood home, certain of Mr. Clark's pictures, my smearing my brother's face with jam, a high cliff with a fence around it, a tree with four roots, etc. These spontaneities were confidently recited in an almost challenging way, as if their truth were unquestionable, and the only point was whether we could or could not remember them. Very different were the new spontaneities or the suggestions that came from us for the first time at a seance. Over these she always hesitated, accepted them tentatively, while they were indefinite, and were very easily transformed, sometimes into their very opposites, at the slightest hint from us.

Perhaps all the light shed by this case is darkness. The adult, painstaking, male mind may be hopelessly incompetent to understand the effervescence of the ephebic girl, for he has very often been at her mercy. Perhaps in all girls at this stage of life there is a period of hysterical longing to be the center of attention that stops at nothing to fool wiseacres to the top of their bent, as Luys' favorite patient did him. Perhaps our subject never believed in spirits but cultivated them for years as a lark, or a kind of experiment, and then later used them more seriously as means to an erotic goal. Perhaps her final avowal of another love and of the abandonment of all concerning ghosts was a ruse or a fiction to bring to a definite

close her romance with us, while she may have held to it throughout. The second lover was perhaps little more than an imaginary companion introduced to close the incidents with us, and he may have been as unreal as the spirits themselves. Or finally, it is just possible that some credence in imaginary converse with the great departed we read of in history, or with angelic or planetary souls, may be a mode of developing the soul of the adolescent girl by giving vent to her struggling, very diverse, and too often mutually suppressed impulses, and that this helps on to a fuller and a more rounded development. Possibly, too, this cult may sometime suggest a new method of investigating this tendron or *Backfisch* but mysterious land of fancy.